



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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REASONS FOR METHODISM.

LETTER III.—continued.

SECT. II. On the mode of performing Divine Service among the METHODISTS.

The Sermons are likewise delivered extempore. This method of preaching appears to me, often more edifying both to the minister and the people, than the reading a formal discourse. We have by this method the simple and unadorned language of the heart; and the preacher feeling himself more interested in his subject, necessarily speaks with greater energy and pathos, and on this account is more likely to command the attention of his hearers.

It has been urged as an argument against the preaching of the Methodists, that they inculcate a faith in contra-distinction to works, that laying aside the necessity of moral duties, they preach salvation by faith alone; this objection takes its rise, like many others of a similar nature, from ignorance. Now we affirm, that though works do not justify a man, yet, they afford the only evidence of a true faith. Genuine faith necessarily produces the purest morality, in like manner, as a good tree cannot fail to yield good fruit. And this is the only true foundation of morality. We cannot love our neighbor as ourselves, till we believe that God hath for Christ's sake loved us. And except we have a firm and lively faith in the promises of God, we never can fulfil those conditions, on which alone God will make good his promises to us. What induced Abraham to offer up his son Isaac, but faith? And how should we have ever known that he possessed such strong faith, had not his works shewn it? So it is with every true believer. He proves his fidelity to his Master, by an obedience to his commands. Let a man have a well grounded faith, and a discharge of moral duties follows of course; we cannot indeed separate them; when once the heart has experienced a real change, a reformation of life is the invariable consequence; and till this change is effected, it will be to no purpose to preach up the excellency of abstract morality. It is like telling us what is our duty, and at the same time withholding the only means which can enable us to perform it. And though it were possible for us without divine grace to keep the commandments, yet still we could not be saved by our works, and we should still come short of the glory of God. We are expressly told that "by the deeds of the law shall no flesh be justified," Rom. iii. 20. Gal. ii. 16. The Law came by Moses, but grace and truth by Jesus Christ; and there is but one name given under heaven by which we can be saved, and that is the name of the Lord Jesus. His grace is freely offered to us, and unless we accept it, we cannot be his disciples; and if we disown him for a Saviour, we cannot expect to be partakers of that Redemption which He has purchased for all who believe in him. Besides, if we consider that without faith it is impossible to please God, we must surely applaud the labors of those preachers who, like St. Paul, have resolved to preach nothing but Jesus Christ and him crucified. "By grace we are saved through faith, saith the Apostle, and that not of ourselves; it is the gift of God," Eph. ii. 8. The Methodists therefore so far from depreciating the necessity of moral obligation, are amongst its most strenuous and powerful advocates; they place it on the only foundation on which it can exist, and they hold faith as the strongest incentive to the practice of it.

Much severe censure has of late years been passed upon certain vehement expressions made use of in our Preaching-Houses; and the people who have thus given way to their feelings, by crying aloud for mercy when they have been convicted of sin, have been made the subjects of ridicule and contempt. Before I became a Methodist, I was equally as inimical to these proceedings as any other person could be; but when I recollect the emotions of my own mind at the time I was first converted to God, I can no longer be surprised at the same feelings in others, causing them to break out into loud and repeated ejaculations, and giving rise to such outward signs and expressions, as can only be the effect of strong internal agitation. When in the ordinary affairs of life we are oppressed with grief, or elated with joy, do not our countenance, our words, and our gestures evidently bespeak the state of our mind? And shall we wonder that a man just made sensible of his ruined con-

dition by nature, and seeing himself guilty before God, should be so filled with terror and alarm, as to fall prostrate at the throne of grace, and pray aloud for pardon and mercy? And on the other hand, when the sinner thus awakened experiences the pardoning love of God, and feels within him the power of God unto salvation, is it matter of astonishment if such a one, while forgetful of the place wherein he is, break out suddenly into exclamations of praise and thanksgiving, and in the language of the Psalmist, call upon the people to give thanks unto the Lord for his goodness, to exalt him in the assembly of the elders, to serve him with gladness, and come before his presence with thanksgiving; for he hath brought me out of darkness and the shadow of death, he hath broken my bonds asunder; he hath redeemed me from the hand of my enemy; he hath visited me with his salvation. "O! that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men!" Psal. 100, 106, 107.

Whoever reads the accounts of conviction recorded in the New Testament, particularly those mentioned in the Acts, will find that when men were converted under the preaching of the Apostles, their distress of soul was very great, that "they were pricked in their hearts," Acts ii. 37; that they came "trembling and fell down," importunately crying out, "Sirs, what must we do to be saved," Acts xvi. 30.

I would not be understood from what I have said, to approve, altogether, much less to encourage these vociferous meetings; for I believe the grand work of conversion may be carried on with equal effect in perfect silence; but I have adduced the above instances only to prove that such expressions of fervor are not, as many have supposed, inconsistent with true religion, and do not originate merely from an heated imagination. And it is my real opinion, founded on good authority, that they have often been the fruits of a sincere repentance, and that in many cases, if these meetings have not immediately produced, they have at least preceded a total reformation of life and manners, amongst numbers of the inferior classes of society.

It appears however to me, that when these sudden conversions happen in a public place of worship, it is far more eligible, where it can be done, for the person so affected to retire into a private house, accompanied by one or two of his friends, who may exhort and pray with him till his soul be set at liberty, and his mind made happy. Meantime, let us remember that we have different ways of expressing the same feelings; and we should make allowances for the difference of disposition, of constitution, of education and of habit.

Instead therefore of censuring as preposterous and absurd, those actions in others which do not accord with our own ideas and feelings upon the subject, let us rather bear with one another's failings, cast a veil over their imperfections; and howsoever we may differ from some of our brethren in matters of small moment, let us "put away from us all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice," Eph. iv. 31, and endeavor as far as we can, to live peaceably and amicably with all men.

(TO BE CONTINUED.)

LECTURES TO YOUTH.

BY A MINISTER IN THE NEW-ENGLAND CONFERENCE.

LECTURE 2.

THE OBJECTIONS, HINDERANCES, AND DIFFICULTIES TO EARLY PIETY, OBVIATED.

"What is the Almighty that we should serve him, and what profit should we have if we pray unto him—I pray thee have me excused."—Job 21. 15, and Matt. 14. 18.

Having in the first lecture stated to you the nature and reasonableness of early piety, it is to be hoped some, if not most of you, were convinced of its importance. Yet we fear there may be some, who, although they do not openly express, in so many words, their objections to religion, are in heart, and even by their actions saying, "What is the Almighty that we should serve him, and what profit should we have if we pray unto him."—At least, they see no form or comeliness in the blessed Saviour, that they should desire him. He is yet to them as a root out of dry ground. They see no excellencies, in his character, no beauty in his ways, no loveliness in his people, and consequently, can take no delight in his worship and service. Prayer, to them, appears a task; they cannot see how any person can take pleasure therein;—least of all can they conceive how it can be an exercise in which youth can take delight. It may, in their views, appear to be an employment in which aged or afflicted people may content themselves, because they can find no happiness in the entertainments of youth, the business of life, or prospects of future enjoyments of a worldly nature. But for themselves, they desire, at least for the present, to be excused.—There are, no doubt, many others who are convinced that religion is a reality, that it is important and absolutely necessary; yet the objections and difficulties which present themselves to their minds serve as present excuses for not attending to the subject now in the days of their youth.—The intention of this lecture is to consider and obviate the objections, hinderances and difficulties

of youth, with regard to engaging in early religion. That there are hinderances and difficulties, we do not dissemble or deny. Our intention is to remove some, to give a just view of all, and to help to surmount and improve what cannot be avoided. The work is important.—May we be assisted therein, that it may be to us pleasant, and to you profitable.

1. When we call youth to give their hearts to God and be religious, they object their incapacity to understand and practice it. They imagine it is a subject so far above their capacities and comprehensions that it would be presumptuous for them to think of it for the present.

They have probably been led to entertain these views from the improper manner in which they have heard the subject spoken of by older persons, who, they supposed, had a better judgment of these subjects than themselves. Possibly, of hearing them speak of what they judged to be their former errors, or the errors of former times. But the objection is founded in mistake. Youth are not required to understand the abstruse doctrines, deep and extensive prophecies, or to be able to decide on the disputable and speculative points of religious theories.—These are not the subjects to which your attention is now called. You are called to the consideration of those things which are entirely within the limits of your capacities. You are called to know yourselves as you are, sinful, helpless and needy creatures. To come to God through Christ, for grace to help you to repent, to believe, to love and serve God in spirit and in truth. In these things, though children, you need not err.

Let me bring this subject home in a familiar manner to your understandings, and to your hearts. Do you not often feel that you are sinful creatures, that your heart is prone to evil, to indulge anger, hatred, wrath, malice, envy, pride, impure desires, covetousness, disrespect and unobedience to parents and superiors? Are you not sometimes inclined to be wilful and stubborn; to be fretful and discontented in the circumstances in which divine providence has placed you? Have you not often felt a wish and inclination to disregard the commands of God, and indulge in what is forbidden, and to neglect what is enjoined?

Does not this show you that your heart is sinful, that you need pardon of sin, that you need to have a new heart and a new spirit, so as to hate evil and love that which is good? You can surely understand that it is proper to go to God and ask him for these things.—He calls you, he commands you, he invites, and he promises to give you these blessings. Forsake your sins, with sorrow and loathing of them, ask pardon, and trust and believe the word of the Lord, who hath promised that he will give to all those who ask; he will shed abroad his love in your hearts; and give you grace to love and serve him. Then will you be truly religious. Now, what is there in this above your capacities? Do you not know that if you disobey and offend your parents, it is proper to confess your wrong, and ask their forgiveness and forbearance? Do you not know that when they freely forgive and show their love to you, that you love to be in their company, and take pleasure in expressing your gratitude to them by words and actions which you know to be pleasing to them? Well, may you not do all this, and be a good and obedient son or daughter without understanding all the designs and purposes, all the plans and intentions of your parents in your education? Doubtless, as your mind becomes matured, you will understand and take much pleasure in entering more fully into your parents' views, and be capable of many things which you are not capable of at present. Yet you are now capable of being good, dutiful and obedient children, and of enjoying the love and protection of our parents.

Now can you not, dear youth, easily discern that the object of incapacity to be religious in youth, must be founded on mistake. That it does not necessarily imply that you should know and understand many of those things which are included in the Bible. Not that there are unimportant things contained in that holy book.—Every thing therein contained is important; all its doctrines, all its histories, all its prophecies, all its commands and precepts, all its encouragements and examples are important. But it is not necessary for you to comprehend or understand the whole, before you try to obey the plain and simple truths which are now adapted to your state and capacities. If any man will do the will of God he shall know his doctrine. To practice what we know, is the way to acquire more knowledge. As well might you refuse to learn to read and write, because you did not first understand all the branches of abstract science, as to object to engaging early in religion, because you cannot now comprehend all the deep things of God.

2. You will, however, object "that it is hard and difficult to get and live religion." It is true, you are called on to resist, wrestle, fight, run, labor, &c. But you are not called to go a warfare at your own charge. You have the promise of your Saviour, that his grace shall be sufficient for you—that his strength shall be perfected in your weakness. The Lord will be your light and your salvation. The Psalmist said, the Lord is my Shepherd, I shall not want. Fear not, saith God, I will strengthen thee, yea, I will uphold thee with the right hand of my salvation. In every temptation he will make a

way for your escape, that you may be able to bear it. He is a sun and shield, he will give grace and glory, and no good thing will be withheld from them that walk uprightly. But are there no difficulties in a course of sin? Do not sinners have to resist, and fight, and run, and labor? Look at the unhappy sinner who is resisting the convictions of truth presented to his mind by the gospel, and enforced by the Spirit of God and his own conscience! Look at him fighting against reason and revelation! See him laboring to stifle conviction and satisfy his conscience with lying vanities! Behold him endeavoring to satisfy his soul with the husks and chaff of sinful pleasure; how hard does he toil and how little does he enjoy! "Say, in your own conscience, is not this harder to kick against the pricks and goads of conscience, and truth, and the spirit, and reason, than it is to resist a sinful temptation, when you have God and conscience on your side? Say, can you believe it is easier to follow the temptations of the devil, and the allurements of the world, against all the blaze of gospel light, against the most solemn warnings and admonitions, in opposition to your own reason, and in the face of heaven, than it is to obey the commands of your merciful and blessed Saviour, with all the helps and assistance which he is ever ready to afford to those who try to obey him?"

Compare the encouragement of the sinner to persist in his sins, with that of the Christian to pursue the way of holiness. I have no need to wait for your answer. But much, very much of the difficulty and labor which you apprehend and dread may be avoided by faithfulness. To those who are engaged in religion, and are living near to God, many of the things which appear to be hard and insurmountable, are to them easy and pleasant. They are the delightful exercises of their souls. They esteem and love them more than their meat and drink. Many of those things, which are hard and trying they find such assistance to bear, and perform, that they esteem them profitable, and therefore submit to them as to the yoke of the Redeemer, which his grace makes light and easy to them. As to the common trials and difficulties of life, sinners, as well as the pious, have to meet and endure them; the one, taking them as from the hand of God, expecting his grace to sanctify, and his wisdom and goodness to overrule them for good, and support and comfort their souls while enduring them; knowing that they are light afflictions, and shall soon be over, and then they shall know trial no more for ever; the other submits to them from necessity, or murmurs and repines under them, and often has the painful reflections, that if this life of trial were closed, it would be worse with them than now. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. The wicked is like the troubled sea which cannot rest, and in the end is driven away in his wickedness; but the righteous hath hope in his death.

3. But it is objected "that religion exposes one to persecutions, sufferings and troubles of that kind which you are reluctant to meet, and which others are not called to endure." We answer, that although the persecutions of the righteous are a part of the portion they are to look for in life, yet this, at the present day, is not so appalling, as when they had to resist unto blood, striving against sin. Persecution for religion is the war which Satan and his children wage against God and his children. Can you hesitate on which side to enlist in this war? You cannot be neuter, this is impossible. He that is not for me, says the Saviour, is against me; he that gathereth not with me scattereth abroad.—You cannot serve two masters, and you must declare yourself to be on the side of God or Mammon, Christ or Belial. Now, are you decidedly for opposing Christ, and taking sides with sin and the world; or are you willing to act hypocritically, and indulge in pusillanimity and cowardice, and not confess the Lord Jesus? Stop and recollect that solemn declaration of his, "Who soever shall be ashamed of me and my word before this wicked and adulterous generation, of him will I be ashamed before my Father and his holy angels." Why need you be afraid of man, whose breath is in his nostrils, who is easily crushed before the moth? Will thou not fear him, who, after he hath killed the body, can cast both soul and body into hell? Who are those that persecute the righteous? Are they the wise? the respectable? the intelligent and well informed? Or are they not rather the vicious, the ignorant, the superstitious, and those who dare to affront the Majesty of Heaven? Let such cast out your name as evil, let them despise and persecute you. How impotent is their rage! How feeble is their arm! How momentary their day of triumph! Let this word satisfy you, it is enough: They that honor me will I honor, but those that despise me shall be lightly esteemed. Rejoice then, and be exceedingly glad, for great is your reward in heaven. Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of God.

4. "Religion," you are ready to object, "is no friend to prosperity, to getting and enjoying the world." How is this? If this objection was seriously made, it must either spring from error, or what is worse, a wicked heart. If you desire to get and enjoy the world in a lawful and reasonable way, to be just, and honest, and prudent, and diligent, it is the right and direct way to attain it. To live soberly and righteously in this

evil world is the only way to enjoy it. But if a person should wish to get and enjoy the world, unlawfully, then would religion oppose it. Then it would be unfriendly to his designs; then might he object to the restraints of religion, but not otherwise.

We will, however, suppose that it really were so—that you could not have the world and heaven, which would you prefer? Could you doubt which it were best to choose? which to prefer, especially when our Lord has asked what would a man be profited if he were to gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? But seriously and deliberately, I know no way to secure a competent portion of outward prosperity and enjoyment, like seeking first the kingdom of God and his righteousness. Then, says the Saviour, shall all these things be added unto you. Idleness, extravagance, dissipation and vice, are assuredly enemies to getting and enjoying the world. The opposite line of conduct is surely the safest means of attaining its rational enjoyment. Should it please God, however, to deny you outward comforts and prosperity, piety only can secure to you an enjoyment which is beyond the gift, or reach of the world.

5. It will yet be urged that "religion is unfashionable, that you will have to be alone, or have but few except the lower or vulgar class of people to associate with." This objection has no weight in it until you have tried. Others may be in the same suspense as you are. The moment they see you engage in religion, they may be glad to unite with you; and one would be an encouragement to another, until you should have no lack for company. O have the courage to take pleasure in being the first, to set the good example, and say to others, follow me, as I follow Christ. One rarely goes alone. But better go to Heaven alone than follow the multitude to do evil, and go to destruction. Broad is the way which leadeth to destruction, and many there be which go in thereat; but narrow is the way which leadeth unto life, and few there be that find it. If you set more by the fashions of the world and the fashionable company who despise Christ, than you do by the riches of grace and the society of the blessed, then pursue your way.—But know thou that for all these things God shall bring thee into judgment.

6. But while I am urging you to remember your Creator in the days of your youth, some of you are objecting "that if you should begin so soon, you are afraid you would not hold out." To make this excuse more formidable, you are looking at all those cases where there ever have been any appearances of seriousness and subsequent declensions. You are then ready to say, such had better never set out to run well, better never said any thing about religion than to have raised the expectations of the pious, and given hopes to the church, and to their friends, and then to disappoint them as they have done. This is truly a lamentable case, that any should begin in the spirit and end in the flesh. But this is not peculiar to young people. This is often seen to be the case with such as have made no pretensions to religion in youth, and have been awakened to attend to it in after life, and have run well for a season, and then have declined.

Neither is this temptation peculiar to youth. If you should live to be thirty, forty, or fifty years old, you would have the same difficulty to encounter. Satan would then suggest to you, that you have now so long lived in habits of neglect of duty and self-indulgence, that if you were to begin to be religious, it would be but a little time before your evil propensities would rise and carry you down the stream, and you would have as many examples of the same kind around you then, as now, to dishearten and discourage you. But all this is needless fear. If you trust in God, and watch and pray, and depend on his grace, you may be supported and carried along in a comfortable, exemplary and safe way, if you begin now, and enter immediately on the duties of piety.

There are, (blessed be God for it,) many examples to encourage you. Yes, very many who have begun in youth to fear, and love, and serve God, and have never wickedly departed from him. They have been exemplary and continued as lights in the world. Some have even been tempted with the idea that if they became religious when they were young, they should die soon; for they have heard of frequent instances of people who have died immediately after they had begun to be in earnest in religion. The truth of the case is probably this. These persons had lived in the neglect of religion until they felt disease and death progressing hard upon them, and found nothing would stand them in any stead but religion, and then, from necessity, have thought of religion. But whether their repentance was sincere, and their change zeal, we pretend not to decide; but one thing is certain—if it is important to have religion when we come to die, it is important to have it now, to have it in youth; for death makes its insatiable demand for its full complement of the number of youth.

7. But still, some of you may object "It will divert me of all the pleasures of youth if I become religious." What! of virtuous pleasures? No—surely!—It is the only way to know and enjoy the pleasures which are worth the name. And surely you will not plead for sinful, unlawful pleasures.—You cannot, you dare not do this. Moreover, if you indulge in them you know

them to be trifling, and delusive, and what you dare not trust. But you are afraid religion will make you melancholy and gloomy, and deprive you of all comfort.—Directly the reverse. Melancholy is the effect of superstition, the want of religion, unfaithfulness and constitutional weakness. Religion is the best and only cure for melancholy and gloom. See persons that are convinced they have no religion, and feel the want of it, how unhappy and wretched are they? As soon as they experience it, how joyful and happy? At that time you will hear them singing in the language of the prophet, "O Lord, though thou wast angry with me, thine anger is turned away, and thou dost comfort me. O come, taste and see that the Lord is good! Come hither all ye that love the Lord, and I will tell you what he hath done for my soul." When Christians are low in religion they take but little pleasure; but when they enjoy much of it, then they rejoice all the day long. They rejoice evermore, and in every thing give thanks.

The most observing people have remarked that religion is the surest and best remedy against the melancholy of constitutional weakness, as it is the means of keeping them from excess, and preserving their minds in perfect tranquility.

8. But you hope it will do hereafter. You mean to attend to it by-and-by. Alas! this is the most cruel, as well as the most fatal of all your objections. We labor to convince, we strive to instruct, we obviate your objections, we gain your acknowledgments to the necessity and importance of the subject, and induce the cheering hope that you are about to embrace religion. But we are mortified and afflicted, to hear this procrastinating language.—"We mean to be religious hereafter, before we die." That is, in plain terms, you mean to put off as long as you can, to indulge yourselves much as possible, to put your Saviour off till you can serve yourself and sin and Satan no longer! What a shocking thought! You have not used this language. But what else can be made out from your conduct?—O! blush, and be ashamed, and return, and ask pardon of the Lord, whom you have so inconsiderately insulted.

9. But there is a difficulty standing directly in your way yet—"If you would think of becoming religious, there are so many ways you do not know which to choose. All claim to be right;—Their's, and no other, is the right way." &c. But you are to hear Christ, who saith, "I am the way, the truth and the life, no man can come unto the Father but by me. Other foundation can no man lay, that which is laid, which is Christ Jesus the Lord. There is but one true and living way.

We do not pretend to dictate to you as it respects articles of faith, and modes of worship. Least of all do we wish to have you entertain the thought that the name of the sect or denomination is essential. Follow the best light of your understandings to obey the scriptures, and serve the Lord in sincerity, with all your hearts, and God will accept, bless and save you. Be not so much concerned about outward things, as holiness of heart and life. Unite with the pious, seek instruction and edification in the use of the means of grace, and what you know not now, you shall know hereafter.—Then shall ye know if ye follow on to know the Lord. The path of the just shall be as the shining light, which shineth more and more to the perfect day.

10. After all, we fear there may be some, who, because they think themselves as well off as their neighbors, give themselves little trouble about the subject of religion.—"They see no need of making so much ado about it.—They consider themselves about as good, and about as well off as any body." What sort of a being is God? they are ready to say "if we cannot trust ourselves with him." He has made us, and he will take care of us; and as we can be of no service to him, we do not know why we should be concerned about the matter.—We can see no profit in all this care and trouble. What profit should we have if we pray, and read, and go to meeting, and deny ourselves what is desirable, and what we can enjoy ourselves in." This and similar language proceeds from a carnal heart, under the influence of error and the love of sin. To such we might address the awful language of Solomon, "rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the sight of thine eyes and in the desire of thy heart; but know thou that for all these things God will bring thee into judgment."

11. With one consent all such may make excuse. "I pray thee have me excused," for the present, is the language of many hearts.—Let me ask, do you wish to be excused from receiving the care and protection, and blessing of God? Do you wish to be excused from going to heaven with the people of God? You cannot be excused. No, God has given his ministers no leave to excuse any one. Make what excuses you may now, they will avail you nothing before God. You will be speechless, you will feel that your condemnation is just. Because, says God, I have called, and ye have refused.—All the day long have I stretched out my hand unto you, therefore will I laugh at your calamity and mock when your fear cometh; when your fear cometh as a whirlwind. Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me.

12. After having endeavored to consider and obviate so many objections and hinderances to engaging in a life of early piety, we cannot feel willing to dismiss a subject, (which to some may seem already to have detained them too long) without earnestly soliciting the attention of every individual of you to this subject. Permit me to ask you, are you not fairly and fully satisfied that all your objections and excuses are frivolous and vain? Do not your understandings feel satisfied that the difficulties may all be surmounted if you were only disposed to make the attempt and seek the Lord now in the days of your youth? Do not your hearts misgive you and condemn you for having neglected so long? Why not, then, this moment, resolve to make no more excuses, and think no more of such hinderances as may be laid aside, or such difficulties as may be overcome by committing yourself and all your concerns to the Lord? Act a wise and rational part, and make no more excuses until you have made the trial. You shall find your difficulties vanish, and your hinderances

fly before you. The Lord will be on your right hand that you shall not be removed, and though an host should encamp against you, you need not fear.—You shall be enabled to return and come to Zion with songs, and everlasting joy shall be upon your heads. Yea, you shall obtain joy and gladness, and sorrow and mourning shall flee away.

COMMUNICATIONS.

FOR ZION'S HERALD. WEALTH AND VIRTUE.

"What are honor, fame, wealth and power, when compared with the expectation of a being without an end, and a happiness adequate to that end? How poor will these seem at our last hour—and how joyful will that man be, who has led an honest, virtuous life, and travelled to heaven, through the roughest ways of poverty and contempt."

What an expanded field for the contemplative mind to range in, is presented in the half dozen lines quoted at the head of this article!—The lesson they set forth, and the truths they contain, are sufficient to rouse the most latent intellect, and give spring to the most dormant imagination.—They inspire us with the sublime truth, that neither fame, wealth, or power, can fit us for Heaven, or make us better or more holy, in the sight of God, than the honest and virtuous, but indigent and afflicted peasant.

In treating on this subject, we shall confine ourselves—first, to WEALTH, or the accumulation of property; for this, in a political point of view, constitutes "honor," "fame," and "power."—And secondly, of "an honest, virtuous life;" and endeavor to show that the rich are not more acceptable in the sight of God, than those who have "travelled to Heaven, through the roughest ways of poverty, affliction and contempt."

1st.—The natural propensity of man to accumulate wealth, is so intensely strong that it predominates over every other faculty of the human mind. By many, it is considered a virtue; and even from our cradle, we are taught it as a lesson of the first moment. In fine, it is so interwoven in our natures, that to resist and overcome it, without the assistance of some supernatural agency, would be next to impossible.—Yet, it is the origin of evil, and almost the exclusive stimulus to vice! Even the heathen poets, whom Plato would have exiled from his republic, were sensible "that the distinction of mine and thine had been the parent of every vice!" This being the sentiment of men who lived more than four hundred and thirty years before the birth of our Saviour, without any knowledge of the precepts of our holy religion, what excuse have we to offer, that can, in the least, mitigate the crime of being accessory to the promotion of those means by which the vices have spread themselves so universally among mankind? But what is the opinion of more modern writers on this subject? Godwin, in his Political Justice, observes, "it is evident that the first offence must have been his who began a monopoly."

"The spirit of oppression, the spirit of servility, and the spirit of fraud, are the immediate growth of the established system of property."—Envy, malice, and revenge, are their inseparable companions. "It is clear that war, in every horrid form, is the growth of property." Even Voltaire, perhaps one of the greatest deistical writers that ever lived, has, in his Philosophical Dictionary, this sentence, "how comes it that so many are infected with the pestilence of wickedness? It is that they who bear rule over them, having caught the distemper, communicate it to others." By the first ambitious man was the world corrupted! One of the most celebrated and most admired poets, of modern times, in speaking of gold, says,

This yellow slave
Will knit and break religions; bless the accursed;
Make the low leprosy adored; place thieves,
And give them title, sense and approbation,
With senators on the bench.

We think what has been said will fully demonstrate to the reader, that through the instrumentality of WEALTH, has vice spread its fangs throughout the world. More might be adduced to illustrate this proposition, but the second part of our subject being necessarily inseparably connected with the first, we deem it unnecessary.

2d.—"Virtue is the great end of Christianity;" consequently, the primary object of religion is to inculcate the necessity of an "honest, virtuous, holy life." We do not wish to be understood as advancing the idea that mere moral honesty and moral virtue, are all that is required of man, by his Creator; but, we mean that honesty, and that virtue, which teach us not only to deal fairly and justly with our neighbor, but to love, worship, and serve our God.—"It is the error of the present, and has been perhaps, of all ages, to place goodness in something else, than enlightened piety, and a tenor of life uniformly consistent with rectitude and benevolence." It is no less true that to deal justly with one another, is a virtue essential to the happiness of man, while probationers in this transitory world, than it is, that real christian virtue, which inculcates a love to God and his works, with "subjected appetites and passions, and with benevolence displayed in acts of kindness and charity to our fellow-men," is necessary to our eternal happiness hereafter.—

"What doth the Lord thy God require of thee, but to deal justly, love mercy, and walk humbly with thy God?" We are taught by the inspired writers, "that we shall hereafter receive according to our works; that a distinction will be made between those who have done good, and those who have done evil. Those who have

fed the hungry, given drink to the thirsty, clothed the naked, ministered to the wants of the stranger, the sick, and the prisoner, shall, at the last day, be accepted; while those who have neglected offices of compassion and humanity, shall be cut off from happiness." How strong then is the incentive for us to lead an "honest, virtuous life!" How impelling our obligation to do justice, love mercy, and walk humbly with God!—How strong the inducement for us to feed the hungry, give drink to the thirsty, and clothe the naked; since these constitute the most shining virtue, and mark out the true course of an "honest, virtuous life;" for which our heavenly Father hath promised a glorious reward.

The generality of mankind being so strongly prone to vanity, that the possession of too much wealth induces them to faint themselves superior, in every point of view, to the rest of their fellow-mortals; and, too often erases from their minds, the holy truth, that they are dependent even on a Supreme Being. As a striking illustration of the vanity and self-sufficiency of proud man, we recite the following lines;—though they be the production of a heathen poet, they are not altogether inapplicable to some of the rich nabobs of the present day:—As the poet has it, a distressed man,

"With feeble voice and deep disponding sighs,
With sallow cheek, and pitty asking eyes,
By age and poverty decay'd;
For farthings lately to a nabob pray'd."

The wealthy nabob attempted to drive the honest but suffering mendicant from his door, denouncing him in the most opprobrious terms, when,

"Oh! sir," the suppliant was heard to cry,
(The tear of misery trickling down his eye,)
"Thou'rt in rags, and wond'rous wond'rous poor,
And you with gold and silver cover'd o'er,
There won't in Heaven such difference take place,
When we before the Lord meet face to face."
"You, face to face with me," the nabob cried,
In all the insolence of upstart pride;—
"You face to face with me you dog, appear!
Why! sir, I'll kick you, if I catch you there!"

Is not this a striking resemblance to the parable of Lazarus and the rich man? And does it not, in a small degree, bear resemblance to the feelings and actions of some of the wealthy, at the present time?—How will such a line of conduct be viewed at the final day of judgment, when the Lord shall make up his jewels? "Woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof;—that grindeth the face of the poor, and considereth not the sweat of the brow;—he thriveth on oppression without feeling; the ruin of his brother disturbeth him not. The tears of the orphan he drinketh as milk, the cries of the widow are music to his ears. His heart is hardened with the love of wealth; no grief nor distress can make impression upon it."

Our object in the foregoing remarks, has been principally to show the pernicious influence wealth has over the minds and actions of men; and we have endeavored, so far as our limits would admit, to point out some of the inducements we have to lead a just and holy life; and that we ought to turn our attention to something more profitable both to the body and soul, than the accumulation of property. But we do not wish to be understood as saying that man cannot be holy and wealthy at the same time; on the contrary, we believe that some of the most wealthy men among us are also among the most righteous. But it is impossible that a man who worships his Gold as his God, can be a true disciple and follower of Jesus Christ; nor is it rational or consistent with divine revelation to suppose he will, at the last day, be accepted. Though the holy book tells us that, it is as much impossible for a rich man to enter the kingdom of Heaven, as it is for a camel to pass through the eye of a needle; yet the idea intended to be conveyed is not that a rich man cannot so conduct himself as to be acceptable; but that men love riches more than they love their God, and adore the one to the exclusion of the other—that they think more of the goods of this world than they do of the enjoyments of Heaven. But let it be remembered that what we receive in this world, is of God's mercy—that we are solely dependant on him for every breath we draw, and that at one sweep he can deprive us of all our possessions.—Let us do justice, love mercy, and walk humbly with God; let us give drink to the thirsty, feed the hungry, clothe the naked, and minister to the wants of the stranger and the prisoner;—let us do these, in charity and love, and we shall finally be accepted of God. We say, in charity and love, for St. Paul expressly declares, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

In closing, we cannot resist the strong impulse we feel to offer one word to those who are blessed, not only with an abundance of this world's goods, but a heart full of divine love and charity to fellow mortals:—
Bestow your goods;—go feed the poor;
The naked clothe, the weak restore;
Who knows but ere you glorious sun
This day has through his circuit run,
We may be called before that throne,
Where motives well as deeds are known?
When on thy last and dying bed—
When pains oppress, distract thy head,
One soothing, heavenly thought shall be
I was a steward, Lord, to thee.

Mr. Editor,
If you think the following short account of the life and happy death of a young woman who left this world in the triumphs of faith, worthy of a place in your excellent paper, by inserting it you will oblige your friend.

The subject of the following memoir, was the daughter of Capt. Moses and Mary Cass, Carnville, Me. Nothing remarkable happened in her life till the spring of 1816, at that time the circuit preacher was about to leave the circuit; and went to her father's house to take his leave of the family; and after commending them to God in solemn prayer, took each one by the

hand, and gave to those that had embraced religion, a word of exhortation to press along in the good way to Heaven, then turned to the children who were strangers to God, and exhorted them to seek for the one thing needful; two of these engaged in the important work, and (blessed be God) they did not seek in vain, for that God who saith, "seek and you shall find," took them from the horrible pit of sin, and placed them on the Rock Christ Jesus. But the subject of these memoirs lived in bondage through fear till a short time before her death. Yet all the time her moral and religious conduct was irreproachable. Last fall, while attending a female academy at Norridgewock, she was attacked with a severe cough, which compelled her to give up her studies and return to her father's house, when she was soon confined to her room, attended by her affectionate friends and physicians, till her happy soul took its flight to the regions of eternal glory.

The Tuesday before she left this world, she called one of her sisters and requested her to go for one of the neighboring women, a member of the Methodist Church, and as soon as the woman came in she began to relate her experience and travail of mind for about eight years past. She seemed to lament much that she had been so unfaithful in the cause of her God; and was frequently heard to say that her affliction was a blessing, because she had pardoned all her sins, and was about to take her home to glory. From Tuesday until Sabbath morning, when she closed her eyes in peace, she enjoyed the light of God's reconciled countenance, without the shadow of a doubt. Her constant theme was God and religion, none of her numerous friends that visited her on her dying bed escaped her notice. From the man of grey hairs to the child of years, all were exhorted or warned to make God and religion the business of life. She had no desire to stay in this world only to exhibit the glories of the cross among her youthful friends. It was a grief to her to see her friends stand around her bed and weep. O, said she, how can you weep for me. I am happy in God. I am bound to Jesus! At a time when she was in great distress one asked her if she had rather die now than live and suffer any longer. O no, said she, I am willing to live and suffer twenty years, if it is the Lord's will: why should I not be willing to suffer, when my Jesus has suffered so much for me. At another time, when some of her young friends came in to see her and stood weeping by her bed, she said to them, well, I suppose you think that I am in a melancholy situation. But I would not change my situation for worlds like this. When the doctors informed her that she could not live she then distributed her little property among her brothers and sisters, with that composure and exactness which astonished the bystanders, then called her friends and took each one by the hand and bid them an affectionate farewell, told them no more till they should meet in the regions of departed spirits. Then, she said, I am done, I am now going, and then stretched herself out in the bed, closed her own eyes and mouth, and sweetly fell asleep in the arms of Jesus.

Thus lived and thus died Julia Cass, of Carnville, Me. in the 22d year of her age, a striking evidence of the divine reality of the religion of Jesus Christ.

REVIVAL IN VERMONT.
TO THE EDITOR OF ZION'S HERALD.
DEAR SIR,
There has been a very gracious work of religion on the north part of Lyndon circuit. It took its rise from the Camp-meeting held in Col. last September. Seven or eight persons not professing religion, attended this meeting from the town of Sutton, and every one professed to find peace with God before they returned. By witnessing what the Lord had done for them, many of their neighbors were awakened and converted. A glorious work ensued. About twenty have joined the Methodists, and many more the Free-will Baptists. In October, a cloud of mercy gathered over the town of Burke, which gave the sound, and the real experience of abundance of rain. Between 50 and 60 have professed to find peace with God through our Lord Jesus Christ, within a very few weeks. About 40 in this town have joined society with us, and 3 or 4 the Calvinistic Baptists. This work has been confined almost entirely to the rising generation. Many of the most respectable youths in the town are the happy subjects of it. The towns of Wheelock and Sheffield have also, during the winter past, been visited with a good work of reformation. But as this is principally under the labor of the Free-will Baptists, I am not able to make report as to the extent of the work, they not having published their numbers. Since the return of spring, within two or three weeks past, Lyndon has been sharing in the effusions of the Holy Spirit. At the Corner, (so called) 8 or 10 persons have professed to find peace and reconciliation with God, and a much greater number are now earnestly seeking the pearl of great price. Thus the christian public will perceive that the Lord is laying upon us many obligations to praise Him and renew our covenant with Him.

J. F. A.
Lyndon, Vt. April 29.

FOR ZION'S HERALD.
The Biographer of Lady Maxwell, (late of Edinburgh) in order to explain some allusions in her diary, during the year 1793, presents a most lamentable picture of the state of France, where infidelity had become triumphant. In perusing the following extract, the Christian may find cause of gratitude to God for his unspeakable gifts; and the infidel cause of shame and confusion: while he sees his sentiments carried into experimental operation.

Lady Maxwell's Life, vol. 2, p. 228.
To those conversant with the history of Europe, it will be readily remembered, that the most fearful convulsions were, at this time, threatening to shake the basis of all civil, political, and ecclesiastical establishments. The horrid principles maintained by the atheistical and infidel philosophers of France, had already spread anarchy, devastation, and misery throughout every rank and order of her vast population. By the levelling influence of these degraded, and degrading principles, all their religious houses had been suppressed—the property of the clergy confiscated—the clergy themselves deprived of all their judiciary functions—and the very plate of their churches converted into currency. Having thrown down the altar, they proceeded with the most infuriated violence to further outrage; under the specious pretence of liberty and equality, abolished all titular distinctions, and feudal rights; and declared the kingly authority to be extinct. Having further endeavored to eradicate from their minds all sense of a moral responsibility, and all apprehensions of a coming eternity—without law, and consequently without control, they indulged, without remorse, the most savage and brutal passions; and stood forth, before the astonished gaze of the world, a nation of lawless banditti.

Besides a number of dreadful massacres at Paris, and elsewhere, in the course of the preceding year, the destructive guillotine was invented; and France was now covered with scaffolds, on which an immense quantity of blood was shed. To this blind and infuriated rage, during the present year, Louis XVI, first, and afterwards Marie Antoinette of Austria, his bereaved widow, fell a sacrifice. And, as if determined to carry their blasphemy to the most awful degree of daring, and, if possible, to dethrone Jehovah himself; on the seventh of the ensuing December, the public exercise of the national religion was forbidden, and the worship of reason, liberty and other imaginary deities established in their stead.

To contemplative men it seemed for a season, as if the knell of the whole nation was tolled, and the world summoned to its funeral. Within the short time of ten years, not less than three millions of human beings are supposed to have perished in that single country, by the influence of atheism. Were such principles universally prevalent, "appetite would change every man into a swine, and passion into a tiger." Right would neither be acknowledged, nor be felt, nor exist. Whatever was coveted would be sought, and obtained, if it could be done with safety. Whatever was hated, would so far as safety would permit, be hunted and destroyed. To deceive, to defraud, to maim, to torture, and to butcher, would be the common employment, and the common sport. The dearest and most venerable relations would be violated by incestuous pollution; and the children, such of them as were not cast under a hedge, thrown into the sea, or dashed against the stones, would grow up without a house, without a parent, without a friend. The world would become one vast den; one immeasurable sty; and the swine, and the wolf would be degraded, by a comparison with its inhabitants.

Zion's Herald.

BOSTON: WEDNESDAY, MAY 5.

METHODIST MISSIONS.

We have just received the third Annual Report of the Managers of the Methodist Missionary Society in the Philadelphia Conference. The annual meeting of the Society was held on the 20th ult. in St. George's Church, Philadelphia. At the appointed hour, the Rev. Dr. Sargent, President of the Society, took the chair. The meeting was then opened in the usual way, by the Rev. Mr. Lindsey, of Boston, a Delegate to the General Conference. The Report was read by Brother Thomas Jackson, Corresponding Secretary—at the close of which, the Rev. Mr. Reece, a Delegate from the British Conference to our General Conference, rose, and delivered an interesting and eloquent address on the subject of missionary labors, and concluded by moving that the Report be adopted and published. This resolution was seconded by Mr. Reece's colleague, the Rev. Mr. Hannah, who then addressed the assembly in a style glowing with pathos and energy, which had a powerful influence on the congregation, and we trust will be productive of much good.

"The Rev. James Smith, (of Baltimore,) moved the thanks of the meeting to the Societies who have become auxiliary to this, and to those of our brethren, the Preachers, who have been active in promoting them. He supported his motion, with a short, but very appropriate address, delivered in his elegant and impressive manner.

"The Rev. Martin Ruter then rose and addressed the meeting; and in a flowing style of love and good will to the children of men, delivered his sentiments on this interesting occasion. In his address he communicated much new and important information relative to the Mission among the Wyandott Indians; and with an arduousness peculiar to himself, expressed his conviction that the preaching of the Gospel, accompanied with the influence of the Spirit, are the best means that can be used to christianize and civilize these too long neglected sons of the forest.

"After these exercises, a collection was taken, amounting to one hundred dollars."

The missionaries of the Society are employed among the Wyandotts, in Ohio, about one half of which tribe has been evangelized and partially civilized, and the Creeks in Georgia. The Chippewas, a tribe in Michigan territory, have lately sent an embassy requesting that they may be instructed after the manner of the Wyandotts. Their request will be complied with.

In our next we shall give some interesting extracts from the Report.

In the various missions under the care of the Methodist Missionary Society of South Carolina, there has been unusual success. These missions are located in the southern part of Georgia, and extend into Florida. A church of 48 members has been gathered in St. Augustine. The Satilla mission has seven places of worship in Florida. Another mission has received into the churches connected with it during the last two years, three hundred and fifty-one members, many of whom are in Florida. Three other missions have received into the churches connected with them, during the last year, in Georgia and Florida, nine hundred and seventy members. They have also erected seventeen houses for public worship.—The Report of the Society says, in relation to their Missionaries, in the newly acquired territory of Florida, "through forests which never knew an eye, and often without a path to guide them, they sought and they have found the souls of men."—Recorder.

The Committee of the Wesleyan Missionary Society of Great Britain have resolved to appoint two missionaries at St. Augustine's Bay, on the s. w. part of the island of Madagascar, where a new mission has been commenced.

Extract from a letter to the Editor of Zion's Herald. WILMINGTON, DEL. APRIL 24, 1824.

The season is becoming more pleasant, the farms wear a beautiful aspect. But the most delightful prospect is in the moral world. There has been a good work of God in the different parts of the Philadelphia Conference. In some places it is thought the most powerful they have witnessed for many years. All ages and ranks in life have shared in its effects. The obscure and indigent have been raised up to be lights in the world. The rich and the gay have forsaken the vain and dissipating scenes of life, to tread the humble path of virtue and holiness. Thus, while we behold our venerable and worthy pillars crumbling back to earth, we see a gracious Providence providing for the support and continuance of our spiritual and glorious building, by calling from nature's forest, those who promise to be eminently useful in the church. There has also been some revival of the work of holiness among old professors—some witnesses of perfect love.

Yours &c.

J. L.

The King of the Sandwich Islands, Rihoriko, with his wife and sister, has arrived at Pernambuco, on his way to England.—He will proceed from England to the U. States, and probably land in Boston.—Boston Gazette.

LITERARY AND SCIENTIFIC.

Agricultural Seminary.—A literary and scientific institution, on a new plan, is to be opened in Derby, Conn. on Wednesday next, under the superintendence of Messrs. Holbrook and Coe.—The course of instruction embraces the study of the languages, geography, history, and the various branches of mathematics and natural philosophy, and the design appears to be to adapt the instruction in these branches to the exigencies of common life. The students are to be taught, for example, the application of natural philosophy to various kinds of machinery, agricultural instruments, &c. and are to test the principles of chemical science by actually mixing and preparing soils, forming manures, making cider, beer, spirits, and various other articles of agricultural and domestic economy. Agricultural, geological, and botanical excursions are also to be made occasionally into different parts of the country. Lectures will be given on the various subjects taught in the seminary, and in the winter there will be delivered a course of lectures on agriculture, bringing into view those modes of farming which experience has proved to be best fitted to different soils, climates, exposures, &c. at the same time explaining, as far as may be, the principles of science on which such practice is founded. This course is designed not only for the regular members of the seminary, but for those farmers whose leisure will permit them to attend. The institution is provided with land, necessary buildings, philosophical and chemical apparatus, and a cabinet of minerals.

It is becoming quite fashionable to establish seminaries of this kind. The Gardiner Lyceum in Maine, for example, bears a strong resemblance to the proposed institution. We understand that an agricultural school is to be attached to Washington College in Connecticut, and from an article which we have inserted below, it will be seen that one of the same kind is contemplated by the trustees of the Episcopal college at Geneva, N. Y. There is already in Cambridge University, a professor of "the application of science to the arts," and the establishment of a similar professorship in Yale College was contemplated many years ago. Improvements of this kind accord very well with the spirit of this age and this country, but it will require large funds and peculiar talents to give them full effect.—N. Y. Obs'r.

Geneva College.—The board of trustees of the college at Geneva, N. Y. have recently issued a circular, stating that it is their intention, if the plan should receive the approbation of the regents of the University, to institute in the College, besides the regular course of study pursued in similar institutions, a totally distinct course, in direct reference to the practical business of life, by which the agriculturalist, the merchant, and the mechanic, may receive a practical knowledge of what genius and experience have discovered, without passing through a tedious course of classical studies. Students of a certain age and qualifications are to be admitted members of the college, and are to pursue a course of English studies, embracing mathematics, chemistry, and natural philosophy. This course is to consume at least two years, and at the end of it, the student is to receive an English diploma, signed by the president and professors.

Discoveries in the Moon.—Accounts from Augsburg to March 12, state that Professor Gruithuisen in Munich, whose selenographic researches are known to the learned from Bode's Astronomical Calendar, and other writings, has spoken in that Calendar, and in one of his works, of the discovery which his extremely quick sight, aided by a good telescope of Fraunhofer's making, has been enabled to make, of a colossal building, situated near the equator of the Moon, resembling a fortress, with strait ramparts, which are arranged like the lateral fibres of an alder leaf. We now learn that he has discovered a great many regularly made roads, alterations evidently made by art, in natural walks, the clearest trace of cultivation on the surface of the Moon, (which Schroeber affirmed to exist,) and several other indications of rational beings in that planet.

Public Schools.—At a late examination of the Public Schools of Providence, R. I. the number of pupils present was 931.

Improvement in Printing.—The London Courier announces that the press-work of that paper is now executed by a machine of such extraordinary mechanical power, that it is capable of throwing off considerably above two thousand papers per hour. It indeed, on one occasion, produced at the rate of 2,830 impressions within the hour! No steam apparatus is employed, but two men alternately turn a fly-wheel, which acts as the impelling power. Similar machines are employed by other London Journals, and now supercede the necessity of setting up part of each impression in duplicate and triplicate for speed.

A volume of sermons is about to be published under the title of the "Southern Preacher." The sermons are to be selected from the manuscripts of a number of the most distinguished preachers of different denominations in the Carolinas and Georgia; among whom are the Rev. Drs. Caldwell, Waddell, Leland, Palmer, Cummings, and Furman, and Messrs. Capers, Hooper, Empey, and Brantley.—Fam. Vis.

A remarkable fish is now exhibiting in this city—it is the same which the great Dr. Mitchell denominated the Vampire of the Ocean. It is a huge, mis-shapen mass, and its mouth resembles the entrance of some cavern rather than the jaws of a fish. After an examination of this creature, the stories of the Kraken appear more credible than before. The wonders of creation are but half known to us as yet—every day brings some new discovery, and the wisest are now the most credulous. The fables of the ancients have become realities.—Gaz.

The London society for promoting Christianity among the Jews has now in the kingdom of Poland four regular ordained missionaries, and it is in contemplation to send out four more, who are now in the seminary of the society in England.

Perkins' Steam Engine.—The London Journal of Arts and Sciences for March, contains an article relative to Perkins' Steam Engine. The writer imagines that the long silence observed on the subject must have led to the belief that the experiment had failed, but the difficulty, it seems, was in constructing a generator of requisite strength. The difficulty, says the Journal, is now removed: "A generator having been at length produced, of wrought iron, without any seam or rivets, which has, we understand, been proved to sustain the enormous, and incredible pressure of twenty thousand pounds upon every inch of its surface."

Mr. Perkins has also invented an apparatus to discharge cannon by steam.

Cinghalese Bible.—A letter from Mr. Chater, Baptist missionary in Ceylon, states that the whole of the Bible is now translated into Cinghalese, and an edition of 1,000 copies has been printed. Mr. Chater has been for several years engaged in this important work, in connexion with two missionaries of another denomination.

NEW PUBLICATION.

We have received the first number of the U. S. Literary Gazette, published by Messrs. Cummings, Hilliard & Co. and edited by Theophilus Parsons Esq. It is to be published semi-monthly. Its typographical and general appearance is of the first order, and should it continue in the path it has laid out for itself it will attain a high character among our literary publications. Salem Gaz.

GENERAL INTELLIGENCE.

West India Slavery.—From the English papers received by the late arrivals, it appears that the plan of the British Government for the improvement of the condition of slaves, preparatory to the eventual emancipation has been presented to the House of Commons by the ministry. The outline is as follows:—the punishment of females by the whip is wholly abolished—and in respect to males the whip is no longer to be used by drivers as a stimulus to labour in the fields, but only in punishment of misbehaviour, proved and recorded.—Provision is to be made for the religious instruction of the slaves, by the establishment of two Bishops, with an additional number of Clergy. Provision is to be made for regular and legal marriages.—In the sale of slaves, families are not to be separated, and the property of the slave is to be protected by law.—Savings banks are to be established, to receive the deposits of the slave, and proper guards for their safety. The testimony of slaves, who have certificates of their religious instruction from a minister, is to be received in all civil cases, when the master's immediate interests are not concerned, and in all criminal cases, except when the life of a white person is involved. The slave is to be allowed to purchase his own manumission or that of his wife and children.—This plan is not to be introduced at once into all the colonies, but an experiment is to be made in the first instance with those who have lately fallen under the dominion of Great Britain, beginning with Trinidad, and it is to be left to the Legislative assemblies of the others to tread in the same path upon their own convictions.—N. Y. Observer.

From Cape Coast Castle.—The Curacao papers, received by the Douglass, announce the arrival at Barbadoes, of the brig Elizabeth, from Cape Coast Castle. The Elizabeth brought letters which state that Sir Charles McCarthy, who had marched against the Ashantees into the interior of Africa with the natives of Cape Coast and merchants to the number altogether of 5000, with an intent to proceed direct to Coomassie, the Ashantee capital, were met on the 21st of Jan. by a body of 10,000 of the former, and after a bloody engagement from 1 P. M. till sunset, were entirely defeated, which account was brought by the fugitives who had returned to the Cape, and when the brig left on the 4th of February, neither Sir Charles nor any of the merchants had been heard of, and it was supposed they were either all massacred or taken prisoners: at the same time another force under Capt. Laing, was mustering to attack the Ashantees. Sir Charles was formerly major of the New-Brunswick Fencibles, and an officer of great merit.—Nat. Ad.

FROM ENGLAND.

Mr. Canning had announced to Parliament the signing of a treaty with the U. S. under certain regulations, acknowledging the mutual right of search of suspected slave vessels. "Mr. C. said "It was gratifying to see the two greatest maritime powers in the world, combining to put an extinguisher on the Slave Trade."

The Slave Trade bill was assigned for a third reading in the House of Commons on the 26th March. Mr. Canning hoped it would not be postponed beyond that day, seeing that the only chance of the measure being carried into beneficial operation the present year, was the act reaching America before the close of the present session of Congress.

An account from Smyrna, of the 26th of Feb. states that the fortress of Caristo has surrendered to the Greek General Odysseus; and an account from Nuremberg of March 19th, states that a Turkish Corps, which marched from Thessaly early in Feb. for Lepanto, had been entirely cut to pieces by the Greeks at Livado.

Accounts from China had reached London on the 22d, that the differences between the East India Company and the Chinese authorities had been adjusted, and the ships homeward bound had taken in their cargoes.

The U. S. ship Cyenne, from N. York, having on board Mr. Brown, our Minister to France, has arrived at Cherbourg.

The late anniversary of Washington's birth, was celebrated in Paris by 40 Americans. Among the guests was the Marquis de la Fayette.

News has been received in Paris from the French Expedition of Discovery, under Captain Duparre, of the date of May, 1823. Four new islands had been discovered by them; but the inhabitants would have no communication with the discoverers. Capt. D. speaks highly of the effects of the introduction of christianity into Otaheite; from whence idolatry, human sacrifices, polygamy, and child murder had been driven, and the fervency of christians substituted.

City Government.—On Saturday last, at Faneuil Hall, the City Government was organized for the ensuing year. Prayers were offered by the Rev. Mr. Jenks. The oaths of office were administered to the Hon. Mr. Quincy, the Mayor, by the Hon. Judge Davis, and by the Mayor to the Aldermen and gentlemen of the Common Council. The Hon. the Mayor delivered an excellent address on the occasion, for which the Council voted their acknowledgment, and requested a copy for the press.

The Mayor spoke with confidence of the proposed improvements in Faneuil Hall Market, and at the Ropewalks.

Francis J. Oliver Esq. has been chosen President of the Common Council, and Thomas Clark, Esq. Clerk.—and S. F. McCleary, Esq. City Clerk. The number of Representatives has been fixed at 25.

CONGRESS.

On the 28th ult. the new Tariff Bill was taken up in the Senate—the amendments recommended by the committee were agreed to, but on motion of Mr. Mills, supported by Mr. Lloyd, the additional duty on iron was struck out—yeas 24, nays 23.

Perhaps this may indicate the rejection of the bill if the Illinois member does not arrive.

The President has allowed Mr. Tompkins a further balance of \$60,238, including interest on his advances and 5 per cent. commissions on his disbursements. The President has submitted to Congress the question of interest on his commissions.

From the Charleston Courier, April 23.

A note to the Editor, from the American Commercial Agent, Havana, dated 15th inst. says:—"Capt. Wilson, of the schr. George Washington, arrived here this morning from Alvarado, informs that on the 4th inst. Mr. Andrews, of Philadelphia, arrived at Alvarado, from Mexico, who informed that the convoy with which he travelled, was attacked on the road from Mexico to Vera Cruz, by 25 armed men, well mounted, who robbed them of their all; that Mr. Crawford of Philadelphia, was shot dead, and that Mr. Vidal, of Philadelphia, was also shot; the rest of the passengers in company, were beat and bruised very much. All the money in the convoy, (\$25,000) was taken by the robbers.

The Ethiopian Mirror, and Christian Observer.

A work bearing the above title, is about to be commenced in this city. It is intended to circulate chiefly among the coloured people of this country. To be their instructor, their advocate, their defender. Every liberal and benevolent mind will join us in wishing it success.—It is calculated to do good. It will do good if judiciously and ably conducted. The prospectus will be published hereafter.—Phil. Recorder.

Benefits returned.—The christian missionary association of Sierra Leone collected \$1250 in the year 1822, of which more than half was given by liberated Africans.

American Bible Society.—The Treasurer of the American Bible Society acknowledges the receipt of \$3,247 during the month of March.—The issues from the depository during the same month were 2823 Bibles and 4174 Testaments, valued at \$3,425. The Rev. D. Morrison, of Canton, China, has presented to the Biblical Library a copy of the whole Bible translated into the Chinese language by himself and Rev. Dr. Milne.

Praiseworthy Example.—Elbert Henderson, Esq. of New York, has presented to the Apprentices' Library of that city, one hundred and twenty volumes, being his second donation, selected by a committee, at his request, from Eastburn's extensive collection of books.

In New York, Thomas Jones, alias John Robinson, a black man, has been tried for the murder of Samuel Brown, master of the American brig Holkar, of which the prisoner was one of the crew. The evidence was clear, and the jury after an absence of ten minutes, returned with a verdict of GUILTY.

The extraordinary vessel, as regards her size, building near Quebec, caught fire on the night of the 18th inst. and it is said nearly forty feet of her length were consumed, commencing from the bow.

The society of Friends, in England, have subscribed £7100 sterling to relieve the Greeks.

Mr. Joseph Lancaster, author of the school system which bears his name, has sailed from Philadelphia for Lagaira.

The Boston Recorder of the 23d ult. contains a list of duels fought in the United States or by citizens of the United States, since the commencement of the present century, to the number of a hundred and four, in the greater part of which one of the parties was killed, and in several of them both killed.

Something Curious.—There is an old stump on Mr. Cooper's plantation (St. Simon's) near Darien, Georgia, from which the original stem post of the Constitution was taken—shortly after the capture of the Guerriere, by that vessel, a Bay tree sprung up from the centre of the old stump—and has continued to flourish ever since—and, as an evergreen, may be seen at all times of the year, constantly increasing in beauty and strength. We are told that Mr. C. guards it with uncommon care.

Fatal Accident.—David Gilroy, a laborer upon the canal, was killed near Lockport, Penn. He was engaged in excavating rock, with a machine, worked by horse power. The box appertaining to the machine, had been filled with stone, amounting probably to 1600 pounds, when after being raised to the height of thirty feet directly over the head of the unfortunate man, the chain by which it was suspended broke, and the box with its contents, fell upon and killed him instantly.

A child has recently died in Eden, Maine, in consequence of drinking a quantity of ley.

Effects of Fear.—In the time of the American revolutionary war, while the army was encamped at West Point, a party of soldiers discovered an eagle's nest half way down a vast precipice adjacent to the fort. To get at the nest, a soldier was let down by a rope fastened round his middle. When he had descended near to the nest, the eagle came upon him and with hideous screams, aiming at his head: he had no way to defend himself, but by taking his knife, with which he kept her off by striking at her. In one of the passes he made at her, he had the misfortune to strike the rope, and cut one of the strands entirely off; the other strand began to be untwisted, while his companions drew him up as soon as possible: in this situation he expected the rope every moment to part, when he must have fallen from a tremendous height, among the rocks: but he was drawn to the top of the rock, when the remaining strand of the rope was nearly reduced to a wisp of tow. In the course of 24 hours, the hair of his head, from a coal black, was turned as white the whitest wool. He was 25 years of age.—Bost. Med. Intel.

A blacksmith was recently crushed to pieces, by being drawn on a fly wheel, in a rolling mill in New-York, through a narrow space. The wheel weighed 4 tons, and was broken in two pieces, one of which, weighing 700 lbs. went through the side of the wall.

The British ship Stanmore, captured by a Spanish privateer, on the coast of Chili, is said to have been permitted to proceed, after her specie, \$135,000 was taken out.

Leicester Academy.—At the late term of the Supreme Judicial Court in Worcester, in the case of the contested will of the late capt. Israel Waters, of Charlton, the decree of the Judge of Probate, establishing the will as affirmed. By this decision, the Trustees of Leicester Academy will receive near \$10,000, the income of which is to be applied to the support of an instructor in that institution.—Spy.

MARRIED.

In this city, Mr. William Spurr, jun. to Miss Mary Revere.—Mr. John Bartley, to Miss Mary Ann F. Hartford.

In Hingham, Mr. David, Lincoln, jun. to Miss Hannah South.

In Salem, Mr. Wm. R. Coombs, to Miss Mary H. Sargent.

In Newburyport, Mr. Nathan Nicholls, of Lynn, to Miss Harriet Herbert, of N.

In New-London, Frederick W. Coyer, Esq. of Boston, to Mrs. Mary Richards.

In Baltimore, James Gallatin, Esq. eldest son of the Hon. Albert Gallatin, to Miss Josephine Mary, daughter of Louis Pascault, Esq. of B.

DIED.

In this city, Mrs. Hannah Clark, aged 32.—Mrs. Eliza, wife of Mr. Philip Wentworth jr. 35.—Mrs. Nancy Mason, 26.—Mr. Elkanah Freeman, 27.—Mr. Adam Rupp Ryner, 26.

Drowned.—Mr. David French of Weymouth.

In Cambridgeport, Mr. Richard Ebbs, 35.

In Newburyport, Widow Lydia Knapp, 82.

In Scituate, Capt. Enoch Collamore, 79—a patriot of the revolution.

In Townsend, Isaac Duran, jr. 28.

In Sterling, Mr. Shubael Bailey, 34.

In Mansfield, Con. Moses C. Welsh, D. D. 71.

In New Haven, Col. Isaac Tomlinson, 70.—Mr. E. mon Howwose, of Chilmack.—Mr. William Walter, 72.

In Belfast, Me. James Davis, son of Mr. John S. Kimball, 10 years.

Deaths in New-York, last week, 105.—Of small pox 19—consumption 11.

MARINE INTELLIGENCE.

PORT OF BOSTON.—1824.

ARRIVED SINCE OUR LAST.

TUESDAY—Brig Clio, Storer, Turks Island; Silk-worm, Hathaway, N. York; Vancouver, Scudder, Canton; George, Lewis, Havana; Harriet Smith, Black, Demarara; schs. Quiro, Smith, St. Croix; Brilliant, Henday, St. Croix; Volant, Perkins, Schoodick; sloop Glib, N. York.

WEDNESDAY—Brig Osprey, Bishop, Antwerp; schs. Hannah Rebecca, Hamlin, Messina; Penobscot Packet, Staples, Grenada; Boxer, Small, Halifax 6; Monroe, Elms, Plymouth, N. C.

THURSDAY—sch. Lady Washington, Eaton, Lubec.

FRIDAY—Eng. brig Milo, Ord, Sunderland; brig Union, Chase, N. Orleans; Thomas, Rowe, Surinam; Reliance, Babson, St. Thomas; schs. Three Sisters, Gray, Basseterre; Superior, Ryder, St. Johns; brig Quill, Cooper, Palmas, Canaries; schs. Mexican, Long, Phila.; Franklin, Cook, Provincetown; sloop Fame, Allen, Baltimore; Packet, Pulsifer, Salem.

SATURDAY—Ship Coote, Brown, Buenos Ayres; brig Eight Sons, Ferreira, Tobago; Joseph, Fear, Havana; Cuba, Knight, Matanzas; Algerine, Hallet, Balt.; schs. Adno, Spring, Tobago; Olive, Drickwater, St. Croix; Clio, Gove, New-Orleans; Ardent, Prince, Balt.; Sally, Hope, Baker, Providence; Lew. Cammett, Norwich; Ramblor, Portsmouth; Betsey; Eliza, Dover; Hero, Demariscotta; sloop America, Murch, New-York; Mechanic, Spurr, do; Floret, Bridgeport.

SUNDAY—Brigs Laurel, Gorham, Havana; Friendship, Hopkins, Matanzas; Franklin, Trutt, Bath; schs. Janus, Holmes, Rotterdam; Mary, Atwater, Elizabeth City; Vigilant, Foster, Eastport; Exchange, Mobergan; Enterprise, Nantucket; Messenger, Hallowell; Sea Flower, Augusta; sloop Orion, Winsor, Plymouth, N. C.; Mary, Matson, Albany; Express, Portland; Harriet, and Eagle, Plymouth; Industry, Salem; Charles, Wareham.

MONDAY—Sch. Hope, Small, Lubec; sloop Ariadne, Hallowell; ship Jasper, Crocker, Liverpool, 35.

CLEARED SINCE OUR LAST.

MONDAY—Brigs Henrico, Sleeper, Gouws; Farrox, Keanebunk, schs. Billow, Barker, Halifax; Geo. Henry, Lakin, St. John; Fish Hawk, Castine; Boston, Bath.

TUESDAY—Brig Adamant, Corvill, Brazil; Lorenzo, Portsmouth; sloop Almira, Smith, Sagharbor; Mary, Perkins, Kennebec.

WEDNESDAY—Schs. Fornax, Huchins, Balt.; sloopa Mechanic, Rasset, and Boston, Osborne, New-York.

THURSDAY—Ship New-England, Berry, Charleston; schs. Hannah, Rice, Trinidad, Cuba; sloop Warron, Hartford.

FRIDAY—Brigs Beaver, Grover, Surinam; Eme-line, Paly, Brazil; sch. Eme-line, Jordan, Thomaston; sloopa Jane, Hutchinson, Portland; Union, Gardner, Augusta; Dispatch, Phinney, Savannah; Lark, Salem; Gen. Brown, Albany.

SATURDAY—Brig Emeline, Horton, Phila.; schs. Hannah, Wormstead, Cape Hatteras; Fair Lady, Atkina, Alexandria; Delaware, Phila.; Wave, Howes, N. York; Ellen, Sears, and Boston, Schafford, Eastport; sloopa Koret, New Haven; Science, Hartford.

MONDAY—Ship Congress, Kinsman, Batavia; sch. Brilliant, Henday, Portsmouth; sloopa Betsey, Plymouth; Pacific, Jennings, N. York; America, Portland; sch. Clio, Wiscasset; brig Salra, Obed Snow, St. Croix.

THE HERALD'S HARP.



From an English Magazine.

THE ORPHAN FLOWER GIRLS.

Oh lady! buy these budding flowers,
For I am sad, and wet and weary;
I gather'd them ere break of day,
When all was lonely, still, and dreary:
And long I've sought to sell them here,
To purchase clothes, and food, and dwelling,
For Valor's wretched orphan girls—
Poor me and my young sister Ellen.

Ah! these who tread life's thorny way,
In fortune's golden sunshine basking,
May deem my wants require no aid,
Because my lips are mute, unasking;
They have no heart for woes like mine,
Each word, each look, is cold—repelling,
Yet once a crowd of flatterers fawn'd,
And fortune smiled on me and Ellen!

Oh! buy my flowers, they're fair and fresh,
As mine and morning's tears could keep them;
To-morrow's sun shall see them dead,
And I shall scarcely live to weep them!
Yet this sweet bud, if nursed with care,
Soon into fulness would be swelling,
And, nurtured by some generous hand,
So might my little sister Ellen.

She's sleeping in the hollow tree,
Her only home—its leaves her bedding;
And I've no food to carry there.
To sooth the tears she will be shedding:
Oh! that those mournful tears which fall,
That tell which heavy is kneeling,
And that deep groan, were meant for me,
And my poor little sister Ellen!

When we in silence are laid down,
In life's last fearless blessed sleeping,
No tears will fall upon our grave,
Save those of pitying Heaven's own weeping:
Unknown we've lived, unknown must die,
No tongue the mournful tale be telling,
Of two young, broken-hearted girls—
Poor Mary and her sister Ellen!

No one has bought of me to-day,
And night is now the town o'er-shading,
And I, like these poor drooping flowers,
Unnoticed and unwept am fading;
My soul is struggling to be free—
I loathe this wretched earthly dwelling!
My limbs refuse to bear their load—
Oh! God protect lone orphan Ellen.

MINISTERS' MONITOR.

TO THE EDITOR OF ZION'S HERALD.

Sir,
The following is the substance of a letter written to a young preacher; should you think proper, please to insert it in your useful paper.
Respectfully yours,
M. S.

DEAR BROTHER,
You know a vessel not under way is as well without a helm as with; so is a soul without instruction that is not bent for heaven. As you asked a time from me, I conclude you are on your march, and wish to get all the help you can to prosecute it. Take, therefore, the following as my best advice.

As you, without personal holiness, must pollute every thing you touch, see, first of all, that you are now holy; holy in all manner of life and conversation. Think what we may of it, a minister without holiness is one of Paul's novices. Full sanctification is considered indispensable necessary to the office of the ministry. A Levite must not enter upon the priest's office under thirty, because, then, they were of manly stature. In the new birth, (the kingdom of Christ) one at fifteen or twenty may be an adult, but not without perfect holiness. Take observation, then, my brother, the first thing, and know what latitude you are in and then you can lay your own vessel and others for the highlands of Heaven, the harbor of rest. Enter into your chamber with the Testament of your Lord in your hand; look over the smouldering brands, scape goats, and flying birds of Moses' ceremonies; together with the spiritual law, and its requirements; gaze upon the promises, see them all together. Look until the face of your soul gathers more of that lustre which Moses' flesh did: look longer, until you see the Lamb of God rising from among them as the sun amidst the stars. Then behold the Lamb of God that taketh away the sin of the world. Fix your eye upon Him, until by beholding you are changed from glory to glory—from the glory of the old to the glory of the New Testament: faint not, though the scales gather upon your eyes by intense looking; look again, until they fall off. I repeat, stay in your closet, go not from your Jerusalem until you are endued with power from on high. When you can come out of the ark and view the watery vengeance assuaged, and the earth of your heart springing up with every good and wholesome fruit; when you are anointed as a priest and crowned as a conqueror, go forth with the golden bells ringing upon your garments, and wield the two edged sword.

Be as careful in every sense to keep as to get purity. O how many imagine when once they become holy they then can set and sail to Heaven. Do you think differently. Wash for holiness, not for ease but for use. Make suffering your delight, shame and reproach your honor, dying your living. Ask yourself, What am I now gazing upon, a feather, or a crown? The world, or the Lamb of God? What is my present duty? Am I willing to do it?
Be not discouraged, though every thing work backwards for a while. Though you lose friends and esteem. You will find many who are healed slightly; probing their wounds and discovering hidden maladies; is no encouraging work; you may seem to yourself and others as one that

does hurt; you will also find some shining like old painted houses with stiles and posts all rotting away: tearing off the varnish and exposing the ruins, will be very unwelcome, and you will need faith not to faint yourself. You may be obliged to go almost alone; but fear not; great will be your reward. Look around you and see the hills covered with horses and chariots of fire.

Those heavenly troops are about you. Be not hasty to get your crown of honor. Mordecai's delay brought him praise in the best time.

A few nights ago I saw John Wesley in a dream. I then doubted my dream, he appeared so small in stature, but I have since read what accorded with my nightly vision. Of all I ever saw he appeared the most engaging, small, lean, erect, and full of motion, he went straight forward, and stopped not, nor turned; every motion of every limb and joint appeared natural and easy: no sluggishness, heaviness, no stiffness, nor idle or unclean member appeared in him: I distinctly saw as he walked, that he frequently turned up the sides of his feet and looked at the bottoms. Let us pattern after him as far as one talent can resemble five. Especially let us often look at our feet, (see to our standing.) Some glory in the doings of the Methodist fathers, who imitate them not: let us imitate them. Others, to blunt the keen edge of their doctrines, will speak lightly of John Wesley's oddities. Many pure things are called odd by the impure.

Finally, let us make holiness our chief study. How much better to study to be holy than learned. Yet how few labor for holiness as they do for learning! O let us more—Let us have humbling views of ourselves; be peaceful: be charitable: cultivate union with all orders. And when it is well with you, remember—
S. B.

THE SAILOR'S FRIEND.

HOME:

Or a Short Account of Charles Grafton.
(Continued from our last.)

A few evenings afterwards, while sitting in the cabin with my first mate, who had been as much indebted as myself to the hospitality of the good farmers, and who was scarcely less desirous of contributing to the restoration of their child to them, I sent for Charles; and bidding him to sit, assured him that if this voyage should be accomplished, as I hoped and believing that it would be, that he should never want a friend while we could assist him. Since he had heard of his parents, and that they knew his present situation, he had become comparatively happy. "And now, sir," said he, "if it will be convenient for you to hear me, I will give you a short account of myself; not to excuse my conduct, for I feel how guilty it has been; but in some measure to repay a kindness to which I have not been accustomed."

"I left the house of my parents at fifteen years of age, entirely ignorant of the world, but with a restless disposition which could not be satisfied with the occupations of a farm. I had seen sailors and heard of the sea; and I wished to see other countries. Painful as it was to those whom I ought to have loved better than life, I pleaded my wishes so earnestly that I at last gained their consent. I stung my pack, therefore, and in company with a neighbor, went to New-York; and being large and stout of my age, and as I was then told had an honest face, I soon shipped myself for London, to return the following spring. It was a bad beginning, sir. I was thrown in among the crew, in which I heard the most gross profaneness and lewdness, and in which I saw vice in all its horrors. And horribly indeed, it then was to my mind. My spirits sunk; and I would at that time have given an hundred ships, had I possessed them to have returned to that dear abode which I had so foolishly forsaken. But it was too late. Being the only green hand on board, except one, who had been differently educated, my simplicity of manners exposed me perpetually to ridicule; and, pardon me, sir, very soon after sailing, I found myself deprived of the last hope which I had indulged of security, in finding the captain, as far as I could judge, as unprincipled as my mess-mates. Could I at this time have found in him a friend—a protector, or a guide—I might have kept my resolution. But though he would sometimes treat me with kindness, he would praise me with the most profane expressions; and with heavy curses at the same time upon those who had displeased him. By degrees, however, as I became more and more accustomed to expressions which at first chilled my blood, and made me wonder that heaven should uphold the wretches who used them, I began to return in kind the language which I received, and in six months I was not, in this respect, very far behind my companions. I was now, more and more, thought to be a man among them; and as I was behind no one in activity and readiness for duty, I was acknowledged to be a good sailor, and received on all hands, my full share of commendation. Thus, at the end of my first voyage, I got far enough in the road to ruin to have secured my very speedy destruction, but for the effect, small as they were, of a visit to my parents."

"And such, Charles," said I, "believe generally are the beginnings of evil. Vicious example is the great destroyer, and a young sailor must have great firmness of character to resist it. It was well for you that you returned to your parents."

"The change in my character, sir, was at once seen and deeply felt by them. I have never heard, till I used it, a profane expression under my father's roof. I now wanted, too, my allowance of grog; and having money, I went where I could obtain and enjoy it. But how different were now my father's house, and the society of my parents, brother and sister, from what they had been! This feeling humbled me, and made me wretched, and awakened a solemn resolution to reform. I saw and felt that there was no true happiness but in virtue and religion. (The last half of the month which I passed at home seemed to have restored to the hearts of the best of parents the peace of which I had robbed them; and I left them again, anxious indeed, but not entirely without hope, that their

fond expectations would not be wholly disappointed.

"I shipped myself for Liverpool, intending to return with the vessel; but here again I was unfortunate. We had, in many respects, a better master; but while there was no quarrelling, he neither checked profaneness nor indecency in his crew. Upon our arrival, being occasionally permitted with others to go on shore, I suffered myself to be led into scenes of vice, of which, with all that I had heard, I had scarcely formed a conception. The image of my father and mother now rose before me; and the last words of my revered mother, as she was feeling of my pack, that she might be certain that she had not forgotten my Bible, 'remember this blessed book, my dear boy; and may God keep you from temptation!' often arose to my remembrance. But I went a second and third time; and being persuaded to gamble for a small stake, I adventured upon a larger; and hearing vile conversation, I learned to converse vilely. Glad was I therefore, to hear that our voyage was to have a new direction. I had lost my wages—was poor in clothes—and felt myself to have become corrupted—and I had gained, what? the reputation of being 'a good fellow.' We sailed for India. Often was I disgusted with my mess-mates, and abhorred myself; and sometimes taking my Bible, I would pass a part of the Sabbath in reading it. But even then I found it necessary either to give up my Bible or the course of life which I was leading. I could not, while profaning the name of God, and depraving my heart, find pleasure in reading the book in which the judgments of God against those who continue in sin are so plainly written. In joining my companions, therefore, and in imitating their examples, I cut away the only anchor of hope; and in returning home at seventeen years of age, I was afloat upon the world, exposed to every wind of passion, and driven by each in every direction to which it blew. I went home again for a few days; exposed myself in all my profane dispositions and habits; almost broke the hearts of my parents, brother and sister; and miserable, but not a returning sinner, I sought for peace by endeavoring to forget them."

"For the third time I left my native country, and was absent about two years. But how shall I relate it? I returned again, saw the misery into which I had brought my father and mother, was again entreated to remain with them, saw my brother just happily settled in the neighborhood, and my only sister in an apparently declining state; and yet I was unreformed. God forgive the hardness of my heart! I was then twenty. One night I came home, after having been absent two days; and in passing as silently as I could, that I might not awaken the family, I was stopped by my father's door. I heard his voice, and it was the voice of prayer. I listened, and heard him pray for myself. Had I seen him at the moment, I should have made a full confession, and implored his forgiveness. But wearied and exhausted with dissipation, I crept to my bed, and received new strength only to renew my course of profligacy. In this state of character I left him; and no poor wretch has passed the last four years more miserably than I have. For some time before I saw you, sir, I had been desirous, should an opportunity present, of returning to America; and I can hardly account for it, in the state of mind in which I then was, that I did not refuse the voyage which you proposed to me."

[TO BE CONCLUDED IN OUR NEXT.]

OBITUARY.

FOR ZION'S HERALD.

HAPPY DEATH OF URIAH CHIPMAM.

Various are the means by which our faith in God is tried, and the excellency of the knowledge of Christ proved, even in the ordinary and common movements of Providence: but when the subject of death is brought nigh, which is emphatically called the king of terrors, the full strength of the religion we profess is then brought to the test, and nothing but the possession of that love which many waters cannot quench nor floods drown, will enable us, intimately to converse with death as with a familiar friend; none but those exulting in the triumph of faith, can join with the Apostle in saying, to live is Christ, but to die is gain? And it is a matter of joy, that the subject of the following memoir, Uriah Chipmam, was an extraordinary instance, in which the Christian graces shine with more than ordinary lustre, when heart and flesh are about to fail. He was a native of Gloucester, Conn. born of respectable parents, and was favored with the ordinary advantages peculiar to common life. From his pious mother, who for a number of years has lived in a widowed state, he was frequently addressed on the subject of religion; but she had not the pleasure of seeing her son walking in wisdom ways, which are ways of pleasantness, until about four years previous to his death, at which time the Lord was pleased to pour out his spirit on the people in this place, in a manner that excited wonder and astonishment. Many of his friends sought for pardon and found redemption in the blood of the Lamb: at length he could say experimentally, that God hath power on the earth to forgive sins; and was wrought to rejoice, in a sin-pardoning and sin-forgiving God, with that joy that is unspeakable and full of glory. But too much like many others, in a few months, that joy began to abate: in proportion to his want of engagement in the work whereunto God had called him; and the light, which at first shone with so much brilliancy, became almost extinct, by endeavoring to conceal it from observation; and he at length lost the testimony of the spirit, whereby he called God his Father, and became attached to the fading objects of sense, and in a measure satisfied with earth-born pleasure. In this way he forgot the fountain of living waters,

and hewed out to himself cisterns, broken cisterns that could hold no water. The Lord soon began to afflict him, and by degrees took from him his health, and blasted his earthly prospects of getting gain and laying up a treasure on the earth; thereby teaching him the uncertainty of creature good, and the importance of laying up a treasure in the skies. His health began more and more to decline, which gave him strong intimations that there would be something very serious in the event: It was not, however, until a few months previous to his death, that he was fully satisfied of his near approach to the house appointed for all the living; but it was evident to him that an incurable disease had become fixed on his vitals, and would sooner or later terminate his existence. This consideration called up his attention again, to the important concerns of his soul's eternal welfare; his language seemed to be, "return, O holy dove; return, sweet messenger of rest. I hate the sin that made thee mourn, and drove thee from my breast."

Not long, however, was he left to tremble at the dreadful prospect that lay before him, but found in a few days that evidence of his acceptance with God, which he so earnestly sought after. About four weeks previous to his death, he could say, I know that my Redeemer liveth, and because he lives I shall live also: and though after my skin worms destroy this body, yet in my flesh shall I see the Lord. Death, to him had lost that gloomy and frightful aspect, which so terrified the sinner when he stands on Jordan's stormy banks. All earthly objects now began to lose their peculiar charms, and that strong attachment, which he before had for the creature, seemed to be transferred to his Creator and Redeemer. He manifested no disposition to converse on any subject but that of death and a happy eternity: perfect love seemed constantly to fill his soul, which made him to exult, in hope of immortality beyond this vale of tears. He was blest with a very worthy companion, and three small children, whom he most cheerfully resigned to the care of Him, who is the God of the widow, and a Father to the fatherless children. A few days before his death he manifested a very strong desire to have his grave clothes prepared, that he might have the pleasure of beholding them before he died; and when they were completed and brought to him, he looked at them once, smiled, and said, "this reminds me of those whom John the Revelator saw standing on Mount Zion with long white robes, washed in the blood of the Lamb." For a number of days previous to this he had been very anxious to hear singing, and praying, and desirous to hear the word of God expounded. Those hymns expressive of the pleasure of Heaven, seemed to him peculiarly sweet and charming, and forgetting his weakness, he would frequently join with those that sang, while his soul seemed filled with peace and divine tranquility. A brother and sister one morning made him a visit, sang a number of hymns, prayed with him, and conversed with him on the subject of his approaching dissolution: he requested the brother to make an appointment for preaching in the afternoon at that place, from 2d of Peter, 1st chapter, 14th verse: "Knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ hath shewed me."

And frequently in the discourse (although he could not speak a loud word) he was heard to whisper, glory to the Lord, and would clap his hands for joy. After preaching he wished his neighbors to come to his bed side; and then in the most pathetic and moving manner, exhorted them to prepare for death and judgment, as that would probably be the last time he should see them together in this life; some of them seemed to intimate, that it was probable he would live a month longer; to which he replied, that it was his wish to depart and be with Christ; and assured them, that nothing was more welcome to him than the hour of death; and the thought of living, to him, was truly unpleasant, though he wished the will of the Lord to be done, and for that he would wait with patience and resignation. The day on which he died he was visited by an aunt, who discoursed with him on the subject of death, and inquired how it appeared to him. He replied that it was a pleasure to him to bring the subject near, and look into the tomb. Death is the gate to endless joys, why should we fear to enter there; and he has already come to do his office on this poor body. At his request she sang some hymns, which seemed to make his heart leap within him for joy, while death was slowly moving from the extreme parts of his frame to the seat of vital life; his senses at this solemn moment, seemed so perfect that he witnessed the progress of the closing scene, with a pleasing rapture, to which the dying infidel is an entire stranger.

He called his weeping companion and children, and informed them, that in a few moments he should leave them, and wished them not to weep for him, for he should be far better off than they, and exhorted them to prepare to follow him to the world of spirits, and then bid them an affectionate farewell. He then requested his aunt to sing the following lines:
"Hallelujah to the Lamb, who hath purchas'd our pardon,
We will praise him again, when we pass over Jordan."
Immediately after this he expressed in a faltering accent, the discovery of a convey of an-

gels, descending to bear his triumphant spirit, to the bosom of infinite love; and with a heavenly countenance he continued to look upwards as if charmed with their beauty and delighted with their song; then turning to those that stood by, with a heavenly smile on his countenance, looking more like immortality than death, as if he give some token of the presence of Christ and angels, he closed his eyes, and fell asleep in Jesus, without a struggle or a groan, on the 10th day of April, 1824. Precious in the sight of the Lord, is the death of his saints. Let me die the death of the righteous, and let my last end be like his: Blessed are the dead that die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them.

Gloucester, Conn. April 14, 1824.

MISCELLANY.

SAGACITY OF A DOG.

[Translated from the French.]

The mountains of Switzerland are in many places covered with an immense quantity of snow. These snows conceal awful precipices, which are often fatal to the inexperienced traveller. Sometimes they form prodigious masses of ice, rising to the clouds, and resting on the edges of the steep rocks which project—the slightest movement shakes them—they become suddenly detached, and falling with a thundering noise, often in their fall engulf men and horses, without even the slightest chance of escape. To obviate the too frequent dangers in these savage and inaccessible places, there have been founded hospitals, in which beggars or wandering pilgrims may procure nourishment and assistance. It is customary in these hospitable houses, to train large dogs for the purpose of traversing and becoming guides through these narrow and winding pathways. These dogs usually have a small wicker bottle, filled with brandy, and attached to their necks by an iron chain; which they present to the wearied traveller; after warming him, amid the freezing atmosphere which surrounds him, they then guide his uncertain steps to the destined house. One of these dogs, going his rounds as usual, met with a little boy of six years old, whose father had just fallen into one of these precipices, without the possibility of being saved. Chilled with the extreme cold, exhausted by fatigue and hunger, the little innocent lay in the middle of the road, crying bitterly. The dog ran towards him, and raising his head, showed him the reviving liquor which he carried for the use of travellers. Not comprehending the nature of the offer, the child, trembling with fear, made an effort to withdraw. The animal, in order to encourage him, gently raised his paw, and placing it upon his little feet, licked his hands which were benumbed with cold. Reassured by these friendly demonstrations, the child attempted to raise himself; but his limbs were so frozen and stiff, that he fell back immediately. Compassionating the weakness of the child, the dog found a way of relieving it. He threw himself on the ground quite near to him, and by an expressive sign, made him to understand that he was to place himself on his back. The child crept to him as well as he was able, and bent himself almost double. The kind animal bore him thus to the hospital in perfect safety, where efforts were successfully made to restore him.—This act of uncommon sagacity and goodness, produced a lively sensation in all the village. A rich bachelor, who adopted the little orphan, had afterwards a painting of this affecting adventure taken by an eminent artist at Berne, and the picture was placed in the house where the interesting child and his faithful preserver resided for many years.

MARRIAGE AMONG THE JEWS.

Mr. Wolff, (who accompanies Messrs. King and Fisk to Palestine,) in his Journal, informs us of his being present at Cairo, in March last, at a marriage ceremony, as performed among the Jews. The men assembled in a large apartment, and the women in an upper gallery. Six rabbies rose at once, exclaiming "blessed are those who dwell in thy house, they shall still praise thee!" the company immediately responded, "blessed is the people, whose God is the Lord," and they turned their faces towards Jerusalem, reciting a prayer called the eighteen blessings of the name of Jehovah. The nuptial torch (a large wax candle dividing itself into 9 branches) was then lighted, and carried to the gallery occupied by the ladies, where the bride was—the bridegroom still remaining among the gentlemen.—Shouts and screams of old women, usual on these occasions, were heard. The bride was then conducted down stairs, completely veiled, led by two or three women. The Rabbies exclaimed first, and all the people after them, "My heart is inditing a good matter, I speak of the things which I have made touching the king; My tongue is a pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips, therefore God hath blessed thee for ever." One of the rabbies took in his hand a cup of wine, and said, "Blessed art thou, O Lord our God, King of the world." To which the people responded. Another rabbi took a ring and put it on the finger of the gentleman, and then of the lady, and then gave it to the gentleman, and he put it on the finger of his bride, where it remained, and the bridegroom said, "Verily thou art espoused to me by this ring, according to the law of Moses and of Israel." A large camel's hair shawl called Talis, was then thrown on the heads of the couple, and the rabbi gave them wine twice to drink, and said, "blessed art thou, O Lord our God, King of the world." To which the people again responded. After this was over, both the bridegroom and bride tasted the cup of wine, and the Rabbi said, "Praise the Lord, for his mercy endureth for ever! joy shall increase in Israel, and sorrow shall flee away; and it shall be for a good sign." The nuptial torch was extinguished and immediately lighted again, and the bride was re-conducted to her chamber, with the sound of the cymbal, and other instruments of music.